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In her long Introduction to the book Miss Jane Addams speaks very highly, and properly so, of the work of Dr. Taylor as well as of his book. The closing paragraph of her Introduction may not be out of place here: "This book will doubtless be of value to men and women of all faiths who are eager that the current of their religion should pour itself into broader channels of social purpose."

GEORGE H. VON TUNGLIN

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Social Programmes in the West. The Barrows Lectures. By CHARLES RICHMOND HENDERSON. Chicago: The University of Chicago Press, 1913. Pp. xxviii+184. \$1.38 postpaid.

This work consists of the text of six lectures delivered in India on the Barrows Foundation for 1912-13, prefaced with a copy of the letter commissioning the author to represent the International Associations on Social Legislation and a statement of the aims of these associations by Professor E. Fuster. An extensive syllabus precedes the body of the work.

The author seeks to present "that system of measures which is designed to promote the welfare of the common people" (p. 1), with due regard for the cardinal principle of social improvement that "only that which expresses the character of a community will endure" (p. 17). The survey consists of description of philanthropic and co-operative undertakings, and an interpretation of occidental developments in relation to common ideals. In Lecture I the relation between economic facts and social ideals is established. The main descriptive portion is contained in Lectures II to V, inclusive, being devoted to the treatment of "Public and Private Relief of Dependents and Abnormals," "Policy of the Western World in Relation to the Anti-Social," "Public Health and Morality," and "Movements to Improve the Economic and Cultural Situation of Wage-Earners." Lecture VI traces the relationships between these western measures and policies and social progress.

The size of the work—a small volume in large type—precludes the possibility of extensive, well-rounded description of familiar social conditions and movements on the scale to which we are accustomed in treatises in applied sociology, including some of Professor Henderson's own works. On the other hand, this very limitation has made possible a well-used freedom in selecting the features of social work in America and Western Europe which are most significant for students of India. Even the fact of their having been prepared for oriental audiences adds

a unique quality to the production. This may well prove to be another instance in which the necessity of interpreting the manner of social organization of one's own nation to a foreign people serves to clarify common understanding of the subject in the home land. Of no minor importance in explaining the satisfactoriness of the present work is Professor Henderson's trustworthiness as a representative of practical social movements in the West.

The book contains several minor typographical errors such as undoubtedly would have been eliminated through proofreading by the author, which was prevented by his absence in the East at the time of publication. Moreover, for most practical uses, the value of the fourteen-page syllabus is questioned.

Only occasionally has new material been introduced, as in the description of the sanitary policy of the United States government (p. 117), but, notwithstanding, the modern aspect of social questions is presented throughout. The absence of statistics and of detailed description, the failure to treat extensively international problems or attempt to any degree an application of Western principles directly to Indian life, serves but to throw into relief the unique function of the work, of delicate emphasis and interpretation. The book abounds in poetic quotations. To be sure, any summary statement of social reforms in progress, even in very limited areas, is necessarily imperfect, and every authority would make a different selection. But Professor Henderson's well-rounded, practical outline will doubtless prove among American students as pleasing as the effect of the lectures is reported to have been profound upon his Indian audiences.

One of the most interesting features of the work is its underlying purpose. It is remarkable from the sociological standpoint because the lectures were delivered on a foundation whose purpose is the presentation of "the truths of Christianity." *Social Programmes in the West* follows in the series subjects such as *Christianity, the World Religion* (Barrows), and *Christ and the Eastern Soul* (Hall). Just as unique is it from the religious standpoint. "My interest," said Dr. Hall in referring to his first lectures on the same foundation, "lay in separating the essence of the Christian religion from those accretions and accessories occurring in the West."¹ The author frequently emphasizes the religious relations of social reform. Students of practical sociology are fortunate in the circumstances which have brought forth this avowed presentation

¹ Charles Cuthbert Hall, *Christ and the Eastern Soul*, p. 2. (Chicago: The University of Chicago Press.)

of current movements for social welfare from the frequently echoed standpoint: "A common life must realize its religion or confess itself a sham" (p. 26).

WILLIAM T. CROSS

CHICAGO

Social and Economic Survey of a Rural Township in Southern Minnesota. By CARL W. THOMPSON and G. P. WARBER. University of Minnesota Studies in Economics, No. 1. Minneapolis: The University of Minnesota, 1913. Pp. vii+75.

A good example of what ought to be done in all sections of the country and over much wider areas is this survey of 36 square miles of rural Minnesota. The method is one of intensive observation by a person who has become thoroughly familiar with the individuals and conditions studied and who has won the confidence of the people. Budgets and farm accounting were not resorted to, though there are considerable specific data regarding various economic matters available in the pages of the study. The authors do not give us much insight into the actual methods of gathering their facts, which may be due to the apparent fact that the investigation was made by one of the signed authors and written by the other. If there was such division of labor, as the internal evidence seems to indicate, it is rather unfortunate, for the reader would welcome a little more description of method.

The subjects investigated were nationality, work, business relations, farmers' organizations, civic relations, roads, education, religious activities, and social (including recreational) activities. Only 11 per cent of the population was native American. The other elements were German 30.8, Norwegian 24.2, mixed 21.3, English 5.8, Irish, 3.7, Swedish 2.9; 35 per cent of the territory is in the hands of renters, 12 of the renters' families being German, 12 mixed, 9 Norwegian, 7 American, 2 Swedish. The ownership of the rented farms is divided among 22 Americans, 16 Germans, and 4 Norwegians; 25 per cent of the owners of rented farms have never lived on them. The hours of work are excessive at all seasons of the year—13.3 hours in summer and 11.5 in winter. The women have even longer hours than the men, a fact which makes it very difficult to secure domestic service when needed, though 10 per cent of the families kept hired girls when the study was made. In 32 per cent of the families the women helped with the outside chores and in 16 per cent they helped in field work in rush times. There is perhaps no better